

THE
JUSTIFICATION,
THE
JUSTIFICATION,

A
S A T I R E

[Price One Shilling.]

JUSTIFICATION

S A T I R E

[Price One Shilling]



T H E
JUSTIFICATION,
A
S A T I R E.

VINDICATING the CHARACTER of a
MUCH-INJURED NOBLEMAN.

To which is annex'd a
LETTER to a certain great D—;

Interpersed with REFLECTIONS on the
LOVE OF OUR COUNTRY,
And PRIVATE PIQUE and RESENTMENT.

By a GENTLEMAN of the *Middle-Temple.*

Hear all, and then let Justice hold the Scale.

I hate the Man who builds a Name
On Ruin of another's Fame.

L O N D O N:

Printed for J. ANDERSON, at the Bible, in Panton-street, near the Hay-market,
and J. BURD, in the Temple-Exchange, Fleet-Street,

THE
JUSTIFICATION

A
S A T I R E

VINDICATING the CHARACTER of a
MUCH-INJURED NOBLEMAN.

To which is annex'd a

LETTER to a certain great D—;

Interpersed with REFLECTIONS on the

LOVE of our COUNTRY,

And PRIVATE PIQUE and RESSENTMENT.

By a GENTLEMAN of the Middle-Temple.

Now all, and then let Justice hold the Scale.

I hate the Man who builds a Name

On Ruins of another's Fame.

L O N D O N :

Printed by J. Anderson, at the Bible, in Pall-mall, near the Ship-mole,
and J. Bown, in the Temple-Library, Fleet Street.



T H E

J U S T I F I C A T I O N ,

A

S A T I R E .

I.

MY L—— the stabbers of your fame,
Are cowards ;—'tis an odious name :—
The muse knew what they sneer'd at :
Shall you, deriv'd of noble blood,
Shall you, so hon'able and good,
Be satyriz'd and jeer'd at ?

A

II.

II.

The common man who flays for pay,
And earns his paltry groat a-day,
With you were on a level;
Were you oblig'd, like him to fight,
Without confid'ring wrong from right;
My L—, beigh—what the devil!

III.

They tell us tales how you stood still,
While G——y rag'd the French to kill;
But what's all this I pray, fir?
'Tis happiness, they can't say more;—
This comfort still you have in store,
You never ran away, fir.

IV.

Philosophers, and men of sense,
Observe, that people most propense
To fighting, seldom do it;
While he that's cool, with cautious care,
Approves himself true glory's heir,
And wades through slaughter to it.

V.

V.

Now this, my L——, is just your case;
G——y star'd danger in the face;
 You waited for a fair-tide;
But were the Prince and he so mad
To beat 'em ere you fir'd, egad,
 I think the fault's on their side.

VI.

'Tis said soon after famous C——,
Once on a time the nation's hope,
 Had flown from P-----n P--s, firs,
And told at B——k upon Tweed,
His own dear self,—“ We're thresh'd indeed;
 “ We're routed by the Clans, firs ;”

VII.

A matron sage, of pur-blind sight,
Accosted thus the peerless knight:
 “ Heav'n pour its blessings on you !
“ For, oh, you sav'd my darling joy ;
“ Your namesake, sir, a strapping boy,
 “ My son and heir, my Johnny.”

VIII.

VIII.

That, said the gen'ral, sure was kind ;—

But art thou, woman, in thy mind ?

Or woud'st excite my laughter ?

Truth, cry'd the matron's all I say,

For when your honour ran away,

My Johnny follow'd after :

IX.

But this my L---'s on you no slur ;

Both armies know you scorn'd to stir,

But like a hero staid it ;

Who says you did not all you cou'd—

You sav'd a vast expence of blood,

Nay, F——d has said it.

X.

But conduct shou'd o'er courage reign ;—

Perhaps, among the mighty slain,

Your L——p had been soon down ;

And had not liv'd to tell your tale,

Home to the face of all who rail,

At K——g——n, or L——d——n.

XI.

XI.

Let G——y glory in the post,
(The world say He deserves it most)

As pleas'd at it as can be;
" Will honour set a leg or arm ?"—
Perhaps the very next alarm

May prove the fate of G——y.

XII.

But you, heav'n knows, may still survive,
To see your native country thrive ;
Her blasted fame recov'ring ;
May joy in many peaceful days,
And shine at courts, and balls, and plays,
If so shou'd please our sov'reign.

XIII.

Be sure, no more risque precious life ;
Have nought to do with martial strife,
And always dread a trench-man.
Ingratitude it's race must run,—
No soldier praises all you've done,
Unless He be a Frenchman.

XIV.

XIV.

Suppose your L——p take the gown ;
 You know that some years since 'twas done,
 Much on the same occasion ;
The learn'd are cowards : 'tis agreed ;
 Then you must certainly succeed,
 So venture consecration.

XV.

Your virtues none can call in doubt,
 Nor morals, unimpeach'd throughout,
 By gaming, whoring, drinking ;
 Was e'er your sword in blood imbru'd ?
 Was ever nymph betray'd you woo'd ?
 You've better ways of thinking,

XVI.

Tho' justice be the gen'ral cry,
 Your L——p knows, as well as I,
 That 'tis not consequential ;
 Then let the nation smile or frown,
 Your S——'s a fav'rite of the c——n :
 That point's your most essential.

XVII.

(7)

XVII.

The fount of mercy, 'tis confess'd,
Flows in our gracious monarch's breast;
Oh, be his arms victorious!
But as the brave to him are dear,
So hated are the slaves of fear,
Who'd make his reign inglorious.



A N

(8)

AN

E P I S T L E

TO

His G—— the D—— of * * * *.

May it please your G-----,

IT is most certain, that there is a duty and love due to our country; 'tis true, in these modern times, this is what is very little known, and much less thought on; every one now views the public as a property, a dupe of which he is to make the most he can, without regard to the interest, or, even, safety of the public; not but that we frequently hear a mighty noise about the public good, and have loud clamours against the administrations of men in power: But this is generally made by those who are out of place, only to get in, that they may do worse than even those who went before them; and prove that the national interest is the least thing in question; and that all the struggle is who shall bubble the nation. And this, in reality, is the ground

ground of all our political quarrels : and the differences among those whose duty 'tis to unite for the general cause in defence of their country ; most of the alterations that have been made in the persons who have possess'd our offices of trust and power, have only been to shift hands, and not to get rid of the evil : whether we are govern'd by asses or foxes is immaterial ; a horse tires sooner under an ill rider than a good one.

THERE was another spirit among the antient Greek and Romans ; they had another notion of the love of their country ; it was a point of their religion to serve it without private prospects : and Tully tells us, ' There is in heaven a certain and fix'd place, ' where all those who have either preserv'd, help'd, or enlarg'd ' their country, enjoy eternal happiness.' Thus they made eternal happiness the reward of being a good patriot ; and I presume of a good soldier, indeed, upon very good grounds, upon sovereign reason ; for since human society is the evident institution of heaven itself, it seems a natural consequence, that those who contribute most to the good and benefit of that, have the best claim to the favour of heaven ; and as human society in general is divided into several particular societies, and that each particular has its proper interest to pursue, distinct from that of the general, and incompatible with several of those which make up that general ; it

B

necessarily

necessarily follows, that the duty of particulars to society is bounded by the good of that society, of which each is a member; and in particular, when one member has the command of the whole; as I apprehend a general has of his army.

I REMEMBER that there is, in the fragments of the divine Euripides, a saying to this purpose, ' That he who praises the manners of another country, has in that betray'd his own : ' and this saying is grounded on the very nature of things; for we cannot praise the manners of another country, without thinking them better than those of our own; and when we once give that preference, we are easily drawn in to espouse the interest of that country against our own, as of less value and esteem in our own opinion.

BUT to produce this love of our country, it is necessary that the constitution of this country, by being valuable, should deserve this love; that is, it should be calculated so evidently for the good and happiness of those who constitute this society, that not to defend it, would be to act against that happiness which all mankind desire. Human nature covets liberty, and where that is establish'd, it will be defended by every member, as long as they think justly. But liberty, you'll say, is a word of a dubious signification: what therefore I mean
by

by liberty, is that the society be govern'd by laws, made by the consent of every particular, either in himself or in his representative, and not by the arbitrary will of any one man, which never can have, or, at least, never had a due and just regard to the good and happiness of the people.

It always has been in states constituted in this manner, where this love I speak of has been eminent, and so sacred, that very few have ever dared to go against it, tho' under never so uneasy circumstances and sufferings from it. Thus when Themistocles was banish'd Athens by Ostracism, for no other crime than his popularity, he fled into Persia, and was receiv'd very favourably by the great king, and the revenue of three cities allotted him for his maintenance; and so an opportunity was offer'd him of revenging his disgrace upon his country. For the great king having a mind once more to try the power of Persia against the petty state of Athens, which had hitherto still worsted his armies; he declar'd Themistocles his general, under whose conduct he did not doubt of better success; but that brave hero, unable to refuse the command, rather chose to poison himself, than lead an enemy against his country. Had he done even that would he have been more culpable than one who can stand as a tacit observer when his native land requires his assistance?

THIS love of our country and liberty was so settled and sacred a principle among the Grecians, that they establish'd public rewards for any man that should kill a tyrant: thus we find in Lucian a contest betwixt two who pretended to this reward.

AMONG a thousand instances of eminent Grecians, whom history has recorded as wonderful patriots, I think there is scarce one more remarkable and touching than that of Timoleon. His brother had usurp'd the sovereignty of Corinth; Timoleon had a true brotherly love for him; yet he not only endeavour'd to hinder him from this usurpation, but often persuaded him to restore the liberty of his country, to no purpose: however, he gave this signal proof of his natural kindness for his brother, that he brought him off when overpower'd by his enemies in battle, even with the hazard of his own life: But yet, as dear as his brother was to him, the liberty of his country was much dearer; and therefore he headed a conspiracy to redeem its freedom with the loss of his brother's life, he being in the room while the rest dispatch'd him. He pass'd twenty years after this before he was taken notice of by the state; but then agents coming from Syracuse, to solicit the Corinthians to send forces into Sicily, to deliver them from the tyranny of Dionysius, they rais'd three thousand men, and sent Timoleon to command them. He arrived

in Sicily and set the Syracufans free ; and to prevent any future usurpation, utterly destroyed the citadel which commanded the city, and was always the seat of the tyrant, and kept the city in awe : but the benefits that Syracuse had receiv'd from him, and the general love of the people for those benefits, were not sufficient to secure him from the malicious and envious tongues of a few of that city, who brought a public accusation against him. The people of Syracuse were so enrag'd at their impudence, that they would have destroy'd them, had not Timoleon himself interpos'd. ' No, gentlemen, (said he) let them proceed in this ' legal manner ; for this have I fought, that no man should be ' too great to be accus'd. I will answer their accusation ; and ' if I clear not myself to the people of this city of the crimes ' they lay to my charge, let me undergo the penalty of the law.' In short, he was heard, and came off with applause ; happy cou'd every accus'd Englishman do the like.

THERE is another instance among the Romans, where the power of natural affection was too weak to combat with the love of the country ; and that was in Lucius Junius Brutus, who, to fix the liberty of Rome, put to death two of his own sons, and several of his near relations. I shall not mention Virginius's stabbing of his daughter, by which he put an end to the tyranny
of

of the Decemviri; since that action may seem to proceed from another cause, than the immediate service of his country, which was to save his daughter from being vitiated by Appius one of the ten, who out of lust had brought false evidence to swear that Virginia was his slave, and not the daughter of Virginus. This, indeed, was the cause that the Romans threw off the tyrannous government of the Decemviri, and restor'd the consuls. What shall I say of Fabricius, who refused the Gold of Pyrrhus, because he would not touch a present from an enemy, tho' nothing was requir'd on his part but to accept it?

CURTIVS sacrificed himself for the good of Rome, where a great chasm happening to open in the earth, whence issued unwholsome vapours, he jump'd into it alive to make it close again, as the oracle had promis'd. It would be endless to run over all the instances of this kind, that the Roman history affords us before the corruption of Rome, by the conquests and effeminacy of Asia. I shall content myself only with that of Regulus, in the Carthaginian war, who was taken prisoner, and carry'd to Carthage: that state grew uneasy by the war with the Romans, and therefore sent Regulus to Rome on his parole, to return again to Carthage, provided he could not prevail with the Roman people to make peace: when he came to Rome, he was so far from
persuading

persuading them to peace, that he exhorted them to continue the war, since the state of their enemies affairs was so desperate, that they had no way of securing it, and putting a stop to the progress of the Roman arms, but by a peace. Having effected his desire he return'd to Carthage, contrary to the earnest importunities of his friends, and was there put to a very torturing death, being inclos'd in a barrel driven full of nails, or iron spikes, and so roll'd down a hill: which cruelty the Romans afterwards sufficiently reveng'd, by the destruction of their city.

THESE are sufficient to give your G—— an idea of the taste of the antients: no animosity between superior officers, no private connections, cou'd warp their integrity; it was not who commanded, but who obey'd; and though the passions of mankind were perhaps the same in those ages as in the present, though doubtless love and hatred might have existence, yet in a national sense all were friends; fond to unite in one great cause, the defence and honour of their country.

YOUR G——'s firm attachment to our present happy constitution, every Briton is gratefully sensible of: may that power who governs all things, long indulge us with a life so dear, for the
good

good of the nation ; that injur'd innocence may break forth, like
the sun from a cloud, more eradicated ; and impartial justice be
always administer'd to the guilty is the sincere prayer of him,
who is, with the highest veneration,

Your G——'s unknown,

humble servant,

PHILO-BRITANNICUS.



